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*Christ's Righteousness Imputed,*  
THE  
Saint's Surest PLEA  
FOR  
**Eternal Life:**  
OR,

The Glorious Doctrine of Free-Justification, by the Imputation of the Pure and Spotless Righteousness of JESUS CHRIST, Stated, Cleared, Vindicated, and made Plain to the meanest Capacity.

Being the Substance of Several

**SERMONS,**  
On *Isaiah XLV. 24, 25.*

By **MICHAEL HARRISON,**  
Minister at *Potters-Pury*, near *Stony-Stratford*  
in *Northampton-shire.*

L O N D O N,

Printed for *William and Joseph Marshall*, and Sold by them at the *Bible* in *Newgate-street*; Price 3 d. Where you may be supplied with *Caryl on Job*, and *Mr. Bunyan's Works*, and most of *Dr. Owen's Works*; and likewise *Lockyer's Pills* rightly prepared.

Printed for the Proprietors by J. W. ...

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TO THE  
**Christian READER.**

**T**His Glorious Doctrine of Justification, which V. Chemnitius terms *Arx & Propugnaculum Religionis Christianæ*, i. e. The very Strength and Bulwark of the Christian Religion; and further calls, *Articulus stantis & cadentis Ecclesiæ*, i. e. That Article with which the Church stands or falls, is now so furiously attacked on every side; Satan and his Instruments being so very busie to deprave it, that 'tis very necessary, that every one of *Sion's Watchmen* should give Notice of the Danger, and labour to fortifie himself and Flock, against the Devices of the Common Enemy: If we lose this Doctrine, we lose our Hopes of Salvation, and therefore all that is Valuable in Religion; we have then no Way left of approaching to God, for Pardon and Salvation; nor any right Means for comforting afflicted Consciences.

This Doctrine is the Glory of the Protestant Churches, one of the Grand Differences between them and the Romish Antichrist, the Avowed Doctrine of the Church of England, and all other Protestant Churches; and therefore we have a great Deal of Reason to contend earnestly for this Doctrine, once so clearly delivered to the Saints, and afterwards sealed by the Blood of so many Martyrs.

It is now about Ten Years, since I published a small Tract upon this Subject with great Success; which was then approved to the Press, by that Reverend Man of

## The EPISTLE to the READER,

God, Mr. Henry Cornish now in Heaven ; which thro' God's Blessing, was of Use to many Souls, whose Thanks I have often received ; but that Discourse being quite out of Print, and the Bookseller refusing to reprint it, ~~but~~ on Terms not to be admitted by me ; I have therefore, here in this Discourse, set forth the same Doctrine in Substance, and almost in the same Method ; but with considerable Additions, Alterations and Enlargements ; which thro' God's Blessing, I hope, may yet be of further Use, especially to Christians of meaner Capacities, who cannot read larger Volumes ; Now that it may be blessed, to the Enlightning the dark Minds of Men, so that God may have the Glory, and his Church the Comfort, is, and shall be the Hearty Prayer of thy Soul's Friend,

M. Harrison.

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Christ's

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*Christ's Righteousness Imputed,*  
 THE  
 JAMBRIDGE  
 SAINT's Surest Plea  
 FOR  
 Eternal Life.

Isaiah XLV. 24, 25.

*Surely shall one say, in the Lord have I Righteousness  
 and Strength; even to him shall Men come, and all  
 that are incensed against him shall be ashamed.  
 In the Lord shall all the Seed of Israel be justified, and  
 shall glory.*

**T**His Chapter contains a Double Prophecy:  
 The First concerning the Redemption of the  
*Jews out of Babylon*, the Re-edification of the  
 Temple, and the Restitution of the Temple-  
 Worship.

The Other concerning the Calling and Conversion  
 of the *Gentiles* in the Days of the Gospel, of which the  
 Words of the Text are the Conclusion; in *Ver. 23.* you  
 have God's Oath to assure us of the Certainty of the  
 Conversion of the *Gentiles*; *I have sworn by my self, the*  
*Word is gone out of my Mouth in Righteousness, and shall*  
*not return unto me void; every Knee shall bow, and every*  
*Tongue shall swear.*

## 2 Christ's Righteousness Imputed,

To bow the Knee, intimates an humble Adoration of the Divine Majesty.

And Swearing, a Solemn Part of God's Worship, intimating, that the Converted *Gentiles* shall reverently Adore, and solemnly Worship God in Christ.

Now the Text gives a farther Account of the Change, that Converting Grace shall make upon the Converted *Gentiles*.

In the Text observe,

I. *The Person speaking* : It is the Lord Jehovah. *The Lord that speaks in Righteousness*, v. 19. He, who is God alone; a Just God, besides whom there is no Saviour.

II. *Here are the Persons spoken to, or of* ; Namely, the *Gentiles*.

1. The Converted *Gentiles* : Shall one say. *One*, is not in the *Hebrew Text*, but (*Liamor* :) dixit, *He saith*, or shall say ; i. e. One and every one of the Converted *Gentiles* spoken of, ver. 23. Again, v. 25. They are called the *Seed of Israel*, which is a Term proper and peculiar not only to the *Jews*, but to all Believers, whether *Jews* or *Gentiles*, who are frequently called God's *Israel* in Scripture ; as *Psal.* 24. 6. *Rom.* 9. 6, &c.

Or, 2. The Unconverted amongst them, who were not changed by the Gospel, but were rather Enemies to Christ, that are incensed against him, rebel against him, not submitting to his Rule and Government.

III. *Here are the Things predicted, or spoken of these Persons* ; And these are,

1. The Solemn Glorious Benefits which they shall enjoy by the Gospel, that are changed by it ; they shall have Righteousness and Strength ; and by that Righteousness they shall be justified.

2. That Righteousness Believers have from Christ is Twofold : A Righteousness for their justification ; whereby they are accounted, and esteemed righteous at God's Bar : And an Inherent Righteousness of Sanctification, tho' the latter is not here excluded, yet the former is princi-

principally intended; because 'tis that Righteousness whereby we are justified, v. 25. The Righteousness of Sanctification being rather hinted to us in the Word, *Strength*; whereby the Holy Spirit begins and carries on a Saving, Regenerating Work in the Soul; whereby we are enabled to repent, believe, and walk in Newness of Life.

IV. *Here is the Change Regenerating Grace makes upon these Persons and the Profession, that shall upon their Conversion be made by them.*

1. They shall come to Christ and believe on him; *To him shall Men come*, i. e. believe in Christ; for Coming to Christ is Believing on him, *Mat. 11. 28.*

2. They shall be justified by him, i. e. Their Sins pardoned, and their Persons clothed with the Imputed Righteousness of Christ, whereby they shall stand righteous at God's Bar.

3. They shall Glory, q. d. They find a Gracious Change upon their Hearts by Sanctification; a Change in their State by Justification; this shall raise their Hearts into a Thankful Frame, they shall believe in him, rejoice and glory in him as their God and Portion.

Doct. *'Tis the Duty and Character of justified Believers, to acknowledge and profess, that, that Righteousness whereby they are justified, is in the Lord, not in themselves.*

This precious Doctrine of Justification, is the very Marrow of the Christian Religion; 'tis that Doctrine as *Luther* observes, with which the Church stands or falls; 'tis that Doctrine (the Devil) of all Gospel Truths, most hates, and endeavours to corrupt; in the Beginning of the Reformation, it was looked on as the Grand Difference between the *Protestants* and *Rome*. Yea, 'tis that Doctrine, that will only help to settle an awakened, convicted, believing Sinner, in a sweet and lasting Peace; and therefore in speaking to it, I shall shew you,

## Christ's Righteousness Imputed,

- I. Who are the Persons, that shall be made Partakers of this Blessed Priviledge of Justification.
- II. The Nature of Justification, what it is?
- III. What that Righteousness is, for, and by which we are justified at God's Bar.
- IV. The Time when God's Children are made Partakers of this Blessed Priviledge.
- V. How we are justified by Faith?
- VI. Objections against the Doctrine of Justification answered.

### I. Who are the Persons justified?

*Ans.* 1. Negatively, not fallen Angels; they have indeed sinned, and by Sin thrown themselves into an Eternal Abyss of Misery; but their Case is hopeless and remediless, God has left them in the Ruines of their Fall, without discovering to them any Way of Deliverance, *Heb. 2. 16. He took not on him the Nature of Angels, οὐκ ἔλαβεν ἀγγέλων ἐπιλαμψασται*, He did not catch, or lay hold on the Angel, but when they were falling, he let them go.

2. Positively: But fallen Man, not Man in Innocency, but Man under the Sentence of Condemnation for Sin; but yet it's not all Sinners that shall be justified; *For all the World are become guilty before God*, *Rom. 3. 19.* but all the World are not saved, no, in the Text you find some that are incensed against Christ, that are angry with him, these shall be ashamed; there are a World of Sinners, that notwithstanding the Gospel discovering Salvation, shall be Eternally damned; *Rev. 21. 8.* but such as are justified must be,

1. Elected and Chosen of God to be Heirs of Eternal Life, *Eph. 1. 4. Chosen before the Foundation of the World.*

2. They must be Sinners, whoever is justified, must first be ungodly, *Rom. 4. 5.*

3. They must be given to Christ, *John 6. 37. All the Father hath given me shall come.*

4. Whoever is justified must first be accused, the violated Law puts in a Plea against the Sinner, *John 8. 45. Think not I will accuse you to the Father, there is one that accuseth*

enfeeth you, even *Moses*, in whom you trust; i. e. The Law of *Moses*, by the Works whereof they hoped to be justified; *St. Paul* had found the accusing, condemning Power of the Law in his own Conscience, before he pleaded the Righteousness of Christ, *Rom. 7. 9.*

5. One justified must be a repenting and returning Sinner; for tho' Repentance be no meritorious Cause of Justification, yet it's absolutely necessary for Pardon, *Isa. 55. 7. Let the wicked forsake his way and the unrighteous Man his Thoughts, and return unto the Lord, and he will have Mercy on him, and to our God, and he will abundantly pardon:* 'Tis a fruitless Dispute whether Justification or Sanctification be first in Order of Nature, for they both spring from one and the same Root; viz. Free-Grace, and never go alone; and 'tis certain, none can have the one without the other.

6. Whoever is justified must believe; *For we are saved by Faith, Eph. 2. 8. justified by Faith, Rom. 3. 28.* 'Tis very absurd to say we are justified before we believe, or without Faith.

II. *I am now to shew you the Nature of Justification what it is?*

Def. Justification is an Acquittance or Discharge at God's Bar, from all that the accusing Law hath to lay to our Charge; and the giving such a Righteousness, by Vertue whereof, we can lay Claim to Eternal Life as ours.

Here are two Parts of Justification,

1. A Discharge from what the Condemning Law hath to lay to our Charge; now the Law pronounces a Curse, *Gal. 3. 10. For as many as are of the Works of the Law are under a Curse; for it is written, Cursed is every one, that continueth not in all Things, written in the Book of the Law: so do them:* By the Law here is meant the Covenant of Works, as appears from *Deut. 27. 26.* whence the Apostle borrows this: So to be under the Curse of the Law, is to be liable to all the Penalties the Law threatens. Now Eternal Separation from God, is what the Law threatens to the Breakers of it; For that first Threatning, *Gen. 2. 17.*

## 67 Christ's Righteousness Imputed,

*In the Day thou eat'st thereof, thou shalt surely dye ; is* Threefold, involving a Temporal, a Spiritual and an Eternal Death. Now from this Curse and Death we must be acquitted, this is the Pardon of Sin, *Isa. 55. 7. Eph. 1. 7. — In whom we have Redemption thro' his Blood, even the Forgiveness of Sin ; and this Forgiveness is of meer Grace, Eph. 1. 7 — According to the Riches of his Grace.*

2d. Branch of Justification is by pleading a Righteousness, or a Satisfaction at God's Bar.

We are by Nature Sinners, and by the Law accused or impleaded at God's Bar ; to which Accusation we must plead guilty or not guilty ; Not-guilty can none plead, *For we are all under Sin, Rom. 3. 9. All the World is become guilty before God, v. 19.* therefore the accused Sinner must plead guilty ; and in Order to bring him off at God's Bar, he must plead either,

1. Meer Sovereign Mercy : *g. d. " Lord, I have sinned and deserved thy Wrath and Curse, but thou " art a Merciful and Gracious God, ready to pardon, " willing to forgive ; a God which takest no Pleasure in " the Misery and Sufferings of thy Creatures, I therefore plead Free and Sovereign Mercy. Thus the condemned Creature throws himself upon the Mercy of the Judge ; but this is not properly to plead but to beg : I do not say, God could not have saved the Sinner this way, by passing a meer Act of Sovereign Grace without respect to his Justice ; but I do say, God will not do it, he will save Sinners in such a way, as his Justice as well as Mercy shall be glorified in their Salvation ; therefore meer Mercy cannot be pleaded. Therefore,*

2. The Accused Sinner must plead a Satisfaction to the Law, a Righteousness, such as the Law and Justice of God requires.

This is indeed the Way, in which we are to look for Justification ; we must plead a Satisfaction made to Divine Justice, and a Righteousness, in which we may stand righteous at God's Bar ; and this must be either a Righteousness inherent in our own Persons, which is the Righteousness of Sanctification ; or without us the Merits and Righteousness of another.

1. *Inbe-*



## The Saint's Surest Plea.

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1. *Inherent in our selves*: True, all God's Saints are inherently righteous, for by that blessed Work of Regeneration and Sanctification, they are truly, tho' not perfectly righteous; as 'tis said of *Zachary and Elizabeth*, Luke 1. 6. *They were both righteous before God, walking in all the Ordinances and Commandments of the Lord blameless.* They were not sinful and Legally righteous, but they allowed no Sin, sincerely endeavouring to keep a good Conscience both towards God and Man. All regenerate Believers are thus righteous, God testifies of *Noah*, Gen. 7. 1. *Thee have I seen righteous before me in this Generation*: But this inherent Righteousness of Sanctification, cannot be pleaded at God's Bar for our Justification.

1. Because the Holy Scripture doth abundantly assure us, that none ever yet were, nor ever yet shall be justified by any Righteousness in them, or wrought by them, *Phil. 3. 9. And be found in him, not having on my own Righteousness, which is of the Law; but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith*; and *Rom. 10. 3. The Jews* are said to be ignorant of God's Righteousness, and went about to establish their own Righteousness. Now that which the Scripture calls our own Righteousness, is the Grace of God in us by Sanctification; that New Obedience we are helped to perform by the Holy Spirit, given us in Regeneration; which is elsewhere called the *Deeds of the Law*: *Rom. 7. 20.* by which none ever yet were, nor ever will be justified in his Sight.

2. None can be justified by their own inherent Righteousness, or sincere Obedience to the Gospel; because to be thus justified, would be to be justified by Works; for what else is Sanctification, but a new Creation by the sanctifying Vertue of the Holy Spirit unto good Works, Sincere Obedience, what else is it but good Works, or the Works of Righteousness? We read therefore, of the Work of Faith and Labour of Love.

Now the Holy Scripture excludes all Works from Justification, *Rom. 4. 5. To him that worketh not, but believeth on him that justifieth the ungodly*, &c. Every Believer is a Worker, he is still labouring to work the Works of

### 3 **Christ's Righteousness Imputed,**

God, to yield sincere Obedience to God's Law : But he worketh not with a Design to be justified by his Works, thus Faith without Works justifieth.

3. That Righteousness that must justify us at God's Bar, must be a sinless and spotless Righteousness ; there must be no Blemish in it, but it must perfectly answer the Law that accuseth and condemneth us : But our own inherent Righteousness of Sanctification, is full of Spots and Blemishes, and no way answers the Terms of the Law ; which requires Perfect Obedience, and curses every One that does not answer its Demands in every Point, *Gal. 3. 10. For if we keep the whole Law, and fail in one point, we are guilty of all.*

Now our inherent Holiness being weak, spotted and imperfect, *1 Kings 8. 46. There is no Man that doth good and sinneth not : 1 John 1. 8. If we say we have no sin, we deceive our selves, and the Truth is not in us :* Therefore we cannot be justified by our own sincere Obedience.

4. If we are justified by any thing in our selves, then have we something to glory in, in our selves ; *Rom. 4. 2. If Abraham was justified by Works, he hath wherewith to glory, but not before God.* But all that are justified at God's Bar, are justified in such a way, as they have nothing to glory in, in themselves ; *Rom. 3. 27. Where is boasting then ? it is excluded, &c. Eph. 2. 8. By Grace ye are saved.*

5. If we are justified by any thing in our selves, then we are not justified by Grace, *Rom. 4. 4. Now to him that worketh, the Reward is not reckoned of Grace, but of Debt ;* but all that are justified, are justified by meer Grace, *Rom. 3. 24. Being justified freely by his Grace.*

**Objection.** *If God accepts us as Righteous, for our own sincere Obedience to the Gospel, as if it were Legal and Perfect, meerly for the Satisfaction of Christ ; is not this of meer Free-Grace ?*

**Ans.** Tho' it be granted, that all that is wrought in us in our Regeneration, or done by us in a Course of Holy Obedience, is all of meer Grace ; whatever we are, *It is by the Grace of God we are what we are ; 1 Cor. 15. 10.* And tho' some think, Jesus Christ purchased for us a Remedial Law, whereby our Faith and sincere Obedi-  
ence

ence to the Gospel, shall be accepted (thro' Christ's Merits) as if it were Legal and Perfect; and we thereby justified and accepted at God's Bar; yet it must also be observed and granted, that when ever in Scripture, we are said to be saved by Grace, justified by Grace; in those Places Grace is opposed to all manner of Works, as well Evangelical as Legal; he that has any thing in himself to plead, and to bring him off at God's Bar, may challenge Justification as due to it; so that to be justified by Free-Grace, or by Faith, which is all one, is to be accounted righteous at God's Bar, not for any Works, Righteousness or Obedience of our own; but only by, and for the Active and Passive Obedience of Jesus Christ received by Faith, *Who of God is made unto us Righteousness*, 1 Cor. 1. 30.

6. If *Abraham*, who was the Pattern of Justification, was not justified by Works, or by any Acts of Evangelical Obedience, then none else: But *Abraham* was not justified by Works, *Rom. 4. 4.* therefore none ever was or can be so justified.

Objection. *The Apostle James saith, Jam. 2. 21. Abraham was justified by Works; and ver. 24. he saith, Ye see then how that a Man is justified by Works, and not by Faith only.*

Now how shall we reconcile these two Apostles *Paul* and *James*; whereas one saith, *We are justified by Faith only without Works*; and the other saith, *We are not justified by Faith only, but by Works also.*

Answer. These two Apostles may be reconciled, by rightly distinguishing and understanding these two Terms: *Justification* and *Faith*.

1. If we rightly understand this Term *Justification*: There is a twofold Justification, The One at God's Bar, the Other before Men, or in our own Consciences.

1. There is a Justification at God's Bar, and that is an Acquitting or Absolving the Sinner at God's Bar from the Guilt of all Sin, and the Accepting the Person so acquitted as righteous, for the Righteousness of another imputed: This is not for any Works done by the Persons themselves, but of Free-Grace; as the Apostle proves,  
*Rom.*

*Rom.* 4. 4, 5, And when *St. Paul* speaks of Justification, in *Rom.* 3, 4, 5 Chapters; and in the Epistle to the *Galatians*, and elsewhere, he speaks of it in this Sence: We are in this sence justified only by Faith, apprehending the Righteousness of another; Works bear no part in our Justification at God's Bar. But,

2. Sometimes Justification is taken for a Declaration of a Man's Righteousness before Men, or an Evidence of one's Justification in his own Conscience, and this is by Works. For how shall I appear to others to be a righteous, justified Person, but by my Good Works; our Lord has directed to judge of the Tree by the Fruit, by their Works you shall know them, or how shall a Christian know that he is justified at God's Bar, but by an Internal Evidence in his own Soul, that he truly loves God, believes in Christ, and sincerely obeys the Gospel, *2 Cor.*

3. 12. *This is our rejoicing, the Testimony of our Consciences bearing us Witness, that in Simplicity and Godly Sincerity, not by Fleshly Wisdom, but by the Grace of God, we have had our Conversations in the World.*

Now *St. James*, *Jam.* 2. speaks not of Justification before God; for *Abraham* was justified at God's Bar, at least twenty five Years before he offered up his Son, as appears *Gen.* 15. 6. So that *James* speaks only of a Declarative Justification before Men, and in our own Consciences; and so when *Abraham* is said to be justified by offering up *Isaac*, the Meaning is, by this his Sincerity was made known to him; he had a full and clear Discovery, that his Faith was a saving, justifying Faith: *Gen.* 22.

12.

2. This seeming Difference between *St. Paul* and *St. James* may be reconciled, by considering and rightly distinguishing the Meaning of this Term Faith.

Now Faith is taken sometimes,

1. For a True, Saving, Lively Faith, which works by Love, and is productive of all Holy Obedience, and this is that Faith *St. Paul* means, when he says, *We are justified by Faith only.*

2. The Word Faith is sometimes taken for a false, dead and barren Assent to the Gospel; and this is such a Faith, as Devils

Devils and Hypocrites may be supposed to have, and this is the Faith St. *James* opposes in Justification. We are not justified by Faith, *i. e.* by a dead, barren, unactive Assent to the Gospel: But *Abraham* and *Rahab* were justified by Works, *i. e.* Their good Works justified their Faith, or proved their Faith to be a truly Lively, Saving and Justifying Faith.

Thus these two Apostles are reconciled, St. *Paul* separates Works from Justification, but not from Faith. St. *James* joins Works to Faith, but not for Justification at God's Bar, but before Men, and in our own Consciences.

Now by what hath been said, it is abundantly evident, that we have no Righteousness in our selves, by which we can be justified at God's Bar, but that Righteousness, by which we are justified before God, must be a Righteousness of another, performed for us, and in our stead. Now my next Work is to shew you what that is.

III. That Righteousness, by and for which, we are esteemed righteous at God's Bar, is, the Active and Passive Obedience of Jesus Christ, performed by him in our stead, imputed to us, and received only by Faith.

This is very clear from Holy Scripture. For,

First, As we by Sin are under the Curse of the Law, Gal. 3. 10. and deserve Hell: so Christ by his Death, hath redeemed us from that Curse, Eph. 1. 7. In whom we have Redemption by his Blood, the Forgiveness of Sin; so Gal. 3. 12, 13, 14. There is no other way, for a Sinner to be brought from under the Curse of the Law and Wrath of God, but by the Merits, Death and Satisfaction of Christ.

Secondly, The Righteousness of Christ is imputed to us for our Justification.

Now here Consider these Two Things,

1. What is meant by the Righteousness of Christ?
2. That Christ's Righteousness is that Righteousness, by which we are justified before God.
1. What are we to understand by the Righteousness of Christ?

Ans.

*Ans.* That Righteousness of Christ which is imputed to us for our Justification, is the Active and Passive Obedience of Christ to the Law as our Mediator and Surety. For the Moral Law required two Things.

*First*, Sinless and Perfect Obedience.

*Secondly*, In Case of Sin and the Law broken, the Law required Satisfaction.

Now the Lord Jesus Christ as our Mediator and Surety, did both these for us.

1. Christ's Active Obedience to the Law was for us, that forasmuch as we had broken the Law, Christ obeyed and fulfilled it for us, *Gal. 4. 4.* *When the Fulness of time was come, God sent forth his Son, made of a Woman, made under the Law; and the Reason is given, v. 5. To redeem (or satisfy Divine Justice for) those which were under the Law: Rom. 8. 3, For what the Law could not do in that it was weak thro' the Flesh, God sending his own Son in the likeness of sinful Flesh, v. 4. That the Righteousness of the Law might be fulfilled in us, &c.* The Law could not justify because we could not keep it; therefore God sent his Son in our stead to do it for us; and this Active Obedience of Christ is imputed to us for our Justification.

2. The Law broken threatens a Curse, *Gal. 3. 10.* Christ came from Heaven and endures this Curse for us; the Death he dyed was for us, *Gal. 3. 12, 13.* he dyed the Death, and suffered the Penalty due to us, and *By his Stripes we are healed, Isa. 53. 4, 5, 6.* He was delivered for our Sins, and raised again for our Justification; *Rom. 4. last.* and as he suffered the Curse, so fulfilled the Righteousness of the Law for us: *Rom. 8. 3. For what the Law could not do, in that it was weak, &c. God sending his own Son in the Likeness of sinful flesh, and for sin condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us.* The Law not being able to justify us, because we were unable to keep it; God pitying us in this State, sent his Son in our stead or place to fulfil the Law; which being done by Christ in our Nature as our Surety, is done in us. This is that Righteousness, by and for which we are justified, and accounted righteous at God's Bar.

Now

Now this Righteousness of Christ is called the *Righteousness of God*, Rom. 1. 17. because it is the Righteousness of him who is God: And the *Righteousness of Faith*, Rom. 4. 11. because that Righteousness that Faith eyes, and looks at in Justification, *The Righteousness of the Law*, Rom. 8. 3, 4. because it is such a perfect Righteousness as the Law requires.

2. Now this Active and Passive Obedience of Christ, is that Righteousness, by, and for which, we are justified at God's Bar.

And this is the Meaning of all those Scriptures, which speak of our Pardon, Acceptance and Justification at God's Bar, to be of Grace, meer Free-grace, Rom. 3. 24, 25. Rom. 5. 1.

We read of Righteousness imputed, Rom. 4. 6. *Blessed is the Man, to whom the Lord imputeth Righteousness, &c. v. 9. Faith was reckoned for Righteousness; so v. 11, 22, 23, 24.* Now what was imputed? it was *Faith*, i. e. the Object of Faith, the Righteousness of Christ, which Faith look'd at; and that was not an inherent Righteousness in the Person of the Believer, but an Objective Righteousness in the Person of Christ.

So then the only Plea the Arraigned, Accused Sinner can make for himself at God's Bar is this;

"O Lord, I readily confess I have sinned, and by  
"Sin deserve to be Eternally damned; yet in Love  
"to lost Sinners, thou hast given Christ, who by his  
"Active Obedience has fulfill'd the Law, and by his  
"Sufferings hath purchased Eternal Redemption for all  
"them that believe in him, obey and receive him as  
"offered in the Gospel: I see my self lost and undone  
"by Sin, I fly by Faith to him, and rest upon him alone  
"for Pardon, Justification and Eternal Life: He  
"is the Lord my Righteousness, I resolve upon New  
"Obedience and Holiness, but I will not trust to  
"any Thing in my self, but to the Merits and  
"Righteousness of Christ alone.

This is the Believer's Plea at God's Bar for Pardon and Justification; and there are two Considerations, that will much clear the Manner of this Imputation.

## Christ's Righteousness Imputed,

1. As *Adam's Sin* is imputed to his Posterity, whereby they are all become Sinners, *Rom. 5. 12. In him all have sinned*; even so is *Christ's Righteousness* to all his, whereby they become righteous; *Rom. 5. 19. As by one Man's Disobedience, many (i. e. all Mankind) were made Sinners*; so by the Obedience of one, many (i. e. all the Spiritual Seed of Christ, for the Apostle is there speaking of the two Seeds) were made righteous.

2. As the Sins of the Elect were laid upon, or imputed to Christ; as *Isa. 53. 4, 5. Rom. 4. last. He was made Sin for us*. So the Obedience or Righteousness of Christ is imputed to us, *2 Cor. 5. last. We are made the Righteousness of God in him*.

IV. *Let us now Consider the Time when, we are made Partakers of this blessed Privilege, Justification.*

And here Consider,

1. From Eternity God hath decreed to justify all the Elect; for it must be granted, that all those blessed Privileges the Saints enjoy in Time, is settled upon them in God's Eternal Purpose, *Eph. 1. 4. He hath chosen us in him before the Foundation of the World, that we should be holy and without blame before him in Love. V. 5. Having predestinated us to the Adoption of Children by Jesus Christ, to himself, according to the Good Pleasure of his Will*; so that Adoption, Justification, Sanctification, and all other Spiritual, Heavenly Blessings are settled upon us in God's Eternal Election before Time; but yet it can in no propriety of Speech be said, We are justified from Eternity; there being not one Syllable in the whole Bible that saith so: We must distinguish between a Purpose in God to do such a Thing in Time, and the Thing actually done; we are no more justified from Eternity, then we are sanctified and glorified from Eternity; God having from Eternity equally purposed to give these Benefits to all the Elect.

2. The Lord Jesus Christ hath at his Death purchased the Pardon of Sin, Justification and Eternal Life for all Believers, *God laid on him the Iniquities of us all, Isa. 53. 4, 5, 6. & Rom. 5. 12, ad finem*; yet these



these purchased Priviledges are reserved for us, not applied to us until we actually come to, and believe in Christ, *John 3. 36. He that believeth on the Son hath Everlasting Life, and he that believeth not the Son, shall not see Life.*

2. We are actually justified by Faith, *Rom. 5. 1. Being justified by Faith we have Peace with God; Rom. 3. 28. A Man is justified by Faith without the Deeds of the Law:* Now if we are justified by Faith, we are not justified before Faith, nor without it; the Being of Faith in the Soul being absolutely necessary to Justification.

4. In Death we have a further Manifestation of our Justification, when the Soul of a Believer appears at God's Bar; 'tis then acquitted and finds it self more immediately in the Arms of Mercy. *Rev. 14. 13. Blessed are the dead which dye in the Lord, they rest from their Labours, and their Works do follow them:*

5. The Last and Great Day of Justification will be the Day of Judgment; the Saints shall then by Jesus Christ himself, be declared Just and Righteous before Angels and Men, *Mat. 25. 34. Come ye blessed of my Father, inherit the Kingdom prepared for you.*

V. *How we are justified by Faith?* The very *Papists* and the Rankest *Arminian* will not deny, but own we are justified by Faith; let them but Explain the Term *Faith* as they please: Therefore, it will be very necessary to shew how Faith justifies.

1. *Negatively:* We are not justified by Faith in a proper, but in a figurative Sense; not by Faith as it is a Work in us: In this manner, *Papists*, *Socinians* and *Arminians* plead for Justification by Faith; nay, some would have Faith bear away the Bell, and have the Honour of justifying us; it is singled out by God from all other Graces, and God of meer Mercy looks on Faith say some, Faith and sincere Obedience to the Gospel, say Others; as if it were a Perfect and Legal Righteousness, tho' they own this Acceptance to be of Grace.

But all this is nothing but Popery refined, the Doctrine of Justification by Works dressed in neater Terms, the Devices of Satan to darken and obscure the old Protestant Doctrine of Justification.

2. *Positively*: Faith justifies with respect to its Object; Now the Object of Faith is,

1. *General*: The whole Word of God Historical, Mandatory, Promissory, Monitory, it looks at all the Parts of the Divine Law: Thus Faith purifies the Heart, produces Holy Obedience; but in this sense Faith justifies not.

2. Faith has a special and peculiar Object, and that is the Promise or Covenant of Grace, or rather Christ in the Promise: thus Faith justifies as it looks to and eyes the Promises, Faith is the Right Hand, whereby we look unto Christ; and receive Christ offered to us.

Now this Saving Faith has a twofold Act: An Act *ad Extra*, and an Act *ad Intra*; *Ad Extra*, it looks and puts forth Acts of true Evangelical Obedience, Holiness of Heart and Life; so it justifies not: But *Ad intra*, it looks to Christ, and rests upon him alone; in this Sense Faith justifies.

So that upon the whole we may say,

1. That the Internal, Moving Cause of our Justification is meer Grace, *Rom. 3. 24. Being freely justified by his Grace.*

2. The External, Moving Cause is Jesus Christ God-man, who as Mediator hath purchased this Gift for us.

3. The Material Cause is the Active and Passive Obedience of Christ, whereby he both obeyed the Law, and made Satisfaction for Sin.

4. The Formal Cause is the Imputation of our Sins to Christ, and his Righteousness to us.

5. The External, Instrumental Cause of Justification is the Gospel, in which Christ and Justification by the Imputation of his Righteousness, is revealed and offered to us, *2 Cor. 5. 22.*

6. The Internal, Instrumental Cause is Faith, which justifieth instrumentally, as it apprehends Christ: Thus we are said to be justified by Grace, by Faith, by Christ,

Christ, i. e. thro' God's Grace, by Christ's Merits apprehended by Faith.

7. The Declarative Cause of Justification is Good Works, whereby our Faith is declared to be not a dead, but a true and living Faith.

8. The Final Cause of our Justification is the Glory of God and our own Salvation.

VI. *Objections answered.*

Object. 1. *If Christ's Righteousness imputed be the only Cause of our Justification, what need then of Repentance, Holiness or New Obedience?*

Ans. 1. Repentance and true Holiness, is by God himself made indispensably necessary to Salvation; Acts 17. 30. *God commands all Men every where to repent:* And Heb. 12. 14. *Without Holiness no Man shall see God.*

2. I do not say Repentance, Holiness and New Obedience are no Cause at all; but they are neither the External nor Internal Moving Cause, they are neither the Efficient, Formal, Instrumental, Material or Meritorious Cause; yet they are the Evidential or Declarative Cause, there being no other ordinary Way, to evidence to our own Souls the Truth of our Faith, and the Certainty of our Justification, but by sincere Obedience and true Holiness; Rom. 8. 1. *They that are in Christ walk not after the Flesh, but after the Spirit.*

3. 'Tis very strange, Persons can find no place for, or reason of Holiness, unless they must place them in Christ's Throne, and make them their justifying Righteousness; our Holiness does not merit Heaven, but it makes us fit for it; it does not give us a Title, but it is our Evidence for Heaven.

Obj. 2. *But does not this Doctrine of Justification by imputed Righteousness introduce Carelessness; for if we are justified by Christ's Obedience, what need we be exact or careful about our own Obedience?*

Ans. Indeed this is an old Objection made against this Doctrine, Rom. 6. 1. *Shall we continue in Sin, that Grace may abound?* But,

1. Con-

## Christ's Righteousness Imputed,

1. Consider, Justification and Sanctification always go together, to whomsoever Christ is made Righteousness, *To them is he made Sanctification also*; 1 Cor. 1. 30.

2. Nothing more engages the Soul to Christ and Holiness, then a sense of Free-Grace in Justification, Rom. 1. 8.

Obj. 3. *This Doctrine of Justification by Christ's Righteousness imputed, seems to dissolve the Law as if it did no longer oblige to Obedience.*

Ans. This is also an old Objection made against St. Paul's Preaching, Rom. 3. 31. *Do we then make void the Law thro' Faith?* God forbid, yea, we rather establish the Law: The Apostle's Answer is, that the Doctrine of Justification by imputed Righteousness, is so far from destroying the Law that it establishes it.

1. The Law is established in Christ, in that he has fulfilled the Law, and that both in the perfect Holiness of his Life, and also in the Sufferings and Satisfaction of his Death; because Christ did all this as our Head and Representative, and hence the *Righteousness of the Law is said to be fulfilled in us*; Rom. 8. 3, 4.

2. The Law to a Believer is become void, as to its being the Way of our Justification before God, yet it is established as a Rule of Life: We must obey it, not to be justified by it, but to testify our Thankfulness to God, not as a Cause but as an Evidence of our Justification; not to give us a Title to Life, but a Meeting for it.

Obj. 4. *If we are righteous before God in the Righteousness of Christ, then God sees no Sin in his People.*

Ans. True: God sees not Sin in a Saint with a Vindictive Eye, he does not so see Sin in a justified Person, as to revoke their Justification, and condemn them for it; Rom. 8. 1. *No Condemnation to them that are in Christ.*

But with an intuitive Eye God doth both see and punish Sin in his own People; Psal. 89. 30, 31, 32, 33, 34.

Obj. 5. *This Doctrine of Justification by imputed Righteousness, is a Doctrine very pleasing to Flesh and Blood, every Carnal Man will be glad of it, because he need not be much concerned about his own Righteousness, &c.*

Ans.

## The Saint's Surest Plea.

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*Ans.* There is no Doctrine in the Bible more contrary to Flesh and Blood than this is; *Rom.* 10. 3. The Jews could not submit to it, it's Foolishness to Carnal Men, Flesh and Blood is for Setting up something of its own to be justified by; no Doctrine doth so empty the Creature as this does, it makes Men abhor themselves, and renounce their own Righteousness, and make Christ all in all, *Phil.* 3. 6, 7, 8.

Obj. 6. *The Scripture every where attributes our Justification to the Death and Blood of Christ; therefore not to his Active Obedience as you do.*

*Ans.* 1. 'Tis true, Mention is frequently made of the Death and Sufferings of Christ, as the Cause of our Justification and Salvation; but the Blood and Sufferings of Christ are mentioned, not with a Design to exclude Christ's Active Obedience, but *Synecdochically*, *Pars pro toto*, a Part for the whole; for where only mention is made of the Blood of Christ, as *Eph.* 1. 7. all that Christ did and suffered is to be understood, Christ shedding his Blood, being the concluding Act, includes all the rest.

2. We find Justification attributed frequently to his Active as well as to his Passive Obedience; as *Rom.* 8. 3, 4. where Christ's Active as well as his Passive Obedience is mentioned, &c.

3. The Person of Christ is the Object of justifying Faith, we must not look altogether at Christ's Holy Life or bitter Sufferings, but at both; as *1 Pet.* 1. 19. *The precious Blood of Christ*, there is his Passive; *As a Lamb without Blemish*, there is his Active Obedience; we were under the Curse of the Law, Christ's passive Obedience frees us from that: Also we want Conformity to the Law, Christ's Active Obedience is our Legal Righteousness.

Obj. 7. *The wretched Socinian objects against all this, That we need no Satisfaction at all, but are saved by mere Sovereign Mercy.*

*Ans.* 1. The Old Testament Believers were not so distinct as to the way of Salvation by a Satisfaction, as we

## Christ's Righteousness Imputed,

we now are in the Days of the Gospel, tho' this was not unknown to them, as is evident, by *Psal.* 51. and *Isa.* 53. All their bloody Oblations plainly pointed to a Satisfaction; but the Gospel way of Salvation not being yet revealed, in that Brightness it was afterwards to be, Old Testament Believers spake more darkly and generally, but when they speak of Salvation by Mercy and Grace, they mean the Gospel way of Salvation, which being now clearly revealed and fully opened, is in the New Testament generally called *Redemption by the Blood of Christ*; That he is a Propitiation for our Sins, 1 Joh. 2. 1, 2. And if the Harmony of the Divine Attributes be consulted, we shall find, that God is just as well as merciful, and will by no means clear the guilty: The Sinner of an hundred Years old shall be accursed, the Justice of God calls for a Satisfaction, and indeed when we consider, that the very Strain of the New Testament, runs so much upon Exalting the Free-Grace of God in Christ, that *We have Redemption thro' his Blood*, Eph. 1. 7. that *The Lord has laid upon him the Iniquity of us all*; That *By his Stripes we are healed*; *Isa.* 53. 4, 5, 6. We must fling away our Bibles, and renounce the Christian Religion; nay, all Hopes of Eternal Life, if we let go the Doctrine of Satisfaction.

### A P P L I C A T I O N.

Is this so? That it is the Character of justified Believers, to acknowledge that that Righteousness whereby they are justified, is in the Lord not in themselves: We may make a Threefold Use of it.

1. *By way of INFORMATION.*
2. *CAUTION.*
3. *EXAMINATION.*

1. *By way of INFORMATION*, in these Ten Things;

1. If this be so, then it informs us, how sincere and right Protestants may be discerned and distinguished from Popish Socinians, Arminians, Quakers, and the whole Tribe of Heterodox Persons; the Name Protestants  
was

was given to the Professors in *Germany* in *Luther's* Time, for protesting against the Errors of *Papery*, whereof *Justification by Works* is the chief; therefore he that symbolizeth with *Papists*, *Socinians* and *Arminians* in this Doctrine, deserves not the Name of a Protestant; for whoever opposes this Doctrine, opposes Christ and the Gospel way of Salvation, as has bin proved.

2. This informs us, what a miserable State all Men by Nature are in, that have no Righteousness, nor are capable of doing any thing to justify themselves; no, neither Men nor Angels can furnish us with a Righteousness, to present us righteous at God's Bar; but it must be a Righteousness of God's providing, yea, the Righteousness of his own Son; none else will do us any Good. O how far was Man gone from God! How deep was he sunk into the deep Abyss of Misery! Without Christ and his Righteousness we perish for ever, *Acts* 4. 12.

3. See here the infinite Mercy and Kindness of God to undone Sinners, to provide us such a Righteousness when we had none of our own, *John* 3. 16. *God so loved the World, as to give his Son*; *Rom.* 10. 4. *He is the End of the Law for Righteousness*. O Let us admire Grace! *Psal.* 103. 1, 2.

4. This gives us a Reason, why Satan and his Instruments are, and have always been so busie in depraving and corrupting this Doctrine: Wicked *Herod* did not more desire to have killed Christ in the Cradle, than Satan and Seducers do to crucifie this Heavenly Doctrine. Learned *Chemnitius* saith, he could not but tremble to think of a Passage of *Luther*, who said, "That he foresaw after his Death, the Doctrine of Justification would be corrupted: This was Ominous and proved too true, how did the *Galatians* warp from this Doctrine, which is like its Master, crucify'd among Thieves; the *Arminian* and *Antinomian* on the one hand, the *Socinian* and *Papist* on the other.

5. *Inference*. That if we would preserve this Glorious Doctrine, we must keep close to Scripture, and have a Care of making our own Carnal Reason the Standard of this Doctrine; *God's Thoughts are above our Thoughts*, and

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*his Ways above our Ways*; the Socinian will believe nothing, but what accords with his own depraved Reason, tho' in the Gospel there is nothing contrary to sound Reason, yet there are many things above Reason, whereof this of Justification by imputed Righteousness is one; 'tis utterly impossible that any thing short of Divine Revelation, should discover the way of a guilty Sinner's becoming righteous before God.

6. This informs us, that Pardon of Sin is not the all of Justification; for in Justification there is two Parts.

1. A Discharge from the Curse of the Law, the Guilt of Sin, this is properly the Pardon of Sin.

2. 'Tis possible one might be pardoned and annihilated: Therefore in Justification, there must be a Righteousness, which must constitute us righteous at God's Bar, and give us a Title to Eternal Life, 2 Cor. 5. 22.

7. This informs us whence it is, that this Doctrine of Justification is so little understood, even amongst Professors; who have a good measure of Knowledge, and can talk handsomely of other Truths, yet are very dark and muddied in this: The Reason is, this is one of the Mysteries of the Gospel, that Flesh and Blood, Carnal Reason cannot fathom.

8. If this be so, then a justified Believer may walk very comfortably, and enjoy a sweet sense of the Love of God and Eternal Life, notwithstanding remaining Infirmities, which do still cleave to the best of God's Children; we may, and ought to be humble for remaining Infirmities; but our remaining Infirmities do not make void our Justification, we stand accepted at God's Bar, not for our own but for Christ's Obedience; *No Condemnation to them that are in Christ*, Rom. 8. 1. 1 John 2. 1. *If any Man sin, we have an Advocate with the Father.*

### 2. Use of CAUTION.

If this be so, then are we justified by nothing in our selves, but only by the Righteousness of Christ imputed to us. Then,

1. Take heed of resting in a meer Doctrinal Soundness in this Point, without a renewed and sanctified Heart; Some please themselves with this, that they are right in Point



Point of Opinion, they disclaim Works in Justification, expect to be justified only by Faith; but in the meantime, that which they call Faith is nothing but Opinion, a dead Faith that bears no living Fruit; this is what St. James doth so much set himself against, *Jam. 2: 17. Faith if it hath not Works, is dead being alone*: O see that your Faith be a living, working Faith.

2. On the other Hand, take heed of relying or trusting to your own Duties, Graces or Holiness; *Without Holiness you can never see God*, Heb. 12. 14. and yet you must not trust to, or make Saviours of your Holiness, Faith looks only to Christ.

3. Take heed of confounding Faith with Obedience; as too many do; our Justification consists in receiving from God, not giving any thing to him: Christ is offered in the New Covenant, Faith is the Hand whereby we receive Christ.

### 3. Use of EXAMINATION.

Now let us search our Hearts, whether we are made Partaker of this blessed Privilege or no! But how shall I know that?

First, If you are justified then your Sins are pardoned, and if your Sins are pardoned, Then,

1. You have been truly humbled and melted down for Sin, *Isa. 57. 15. Isa. 66. 2. Mat. 5. 3.*

2. If your Sins are pardoned, you have abandoned and forsaken all Sin, and that both in Practice and Affection, *Isa. 55. 7. Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts, and return to the Lord, and he will have Mercy on him, and to our God, and he will abundantly pardon.*

3. A pardoned Soul hates all Sin, *Gen. 39. 9. How shall I do this great Wickedness, and sin against God? Psa. 119. 113. I hate vain Thoughts, but thy Law do I love.*

4. A pardoned Soul is a humble Soul, i. e. One who hath very low Thoughts of himself, of Parts, Duties, Graces, *Phil. 3. 5. Rom. 7. 24.*

5. A pardoned Soul is a thankful Soul, *1 Cor. 15. 10. By the Grace of God I am what I am, Psa. 103. 1, 2, 3.*

6. A pardoned Soul is one, who has used in a due manner, all the Means appointed by God, in Order to obtain

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the Pardon of Sin; as True Repentance, a constant Use of all Ordinances, Hearing the Word preached, Reading, Prayer, Reformation, *Luke 13. 3. Isa. 55. 7.* Confession and Acknowledgment of Sin, *1 Kin. 8. 30, 33, 34.*

*Secondly*, Some Rules to know when you are Partakers of the Righteousness of Christ; and if you believe in Christ then are you Partakers of Christ's Righteousness. *John 3. 36. He that believeth on the Son, hath Everlasting Life:* Look well to your Faith that it be not Common, but a Special and Saving Faith.

Now True Faith may be known,

1. By the Manner, how the Holy Spirit works Faith in the Soul: The Spirit finds us *dead*, *Eph. 1. 2, 12.* dark, blind, Enemies to God and Christ; his first Work is to *Convince of Sin*, *John 16. 8. Acts 2. 37.* He *Enlightens the Mind*, *Eph. 4. 23.* He *Bows the Will*, *Psal. 110. 3.* makes the Soul willing to part with all Sin, and to have Christ upon his own Terms.

2. By its Activity for God and Holiness: True Faith is obedient, the Language of Faith is, *Lord, What wilt thou have me to do?* *Acts 9. 6.*

3. Saving Faith is never alone, but always accompanied with all other Graces; as Love to God, *Gal. 5. 6. Faith which works by Love*; Self-denial, *Gal. 2. 20. I live, yet not I, but Christ liveth in me, &c.*

4. Saving Faith is a prayerful Grace, so soon as *Paul* believes he prayeth; see in *Jacob*, how Faith spirits him in Prayer, *Gen. 32. 9, 10.*

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